The
Vedanta Kesari

"LET THE LION OF VEDANTA ROAR."

VOL. XII

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THE VEDANTA KESARI

" Let the lion of Vedanta roar."
" Let me tell you, strength, strength is what we want
And the first step in getting strength is to uphold
The Upanishads and believe that ' I am the Atman.' "
SWAMI VIVEKANANDA

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GOSPEL OF SRI RAMAKRISHNA*

IT was Tuesday, the 5th day of June of the year 1883. M. had been staying in the Dakshineswar Temple in the company of Sri Ramakrishna for the last two days. Sundays were generally crowded with visitors. On that day, therefore, there were no visitors to the Master. Only Rakhal, M., and Hazra were present.

After dinner, the Master began to tell them of those days of his Sadhana when Love of God swept over his soul like a cyclone and carried him off into a divine madness. He said :

" Oh the states I passed through ! I would not take my food here. I would enter a Brahman's house at Baranagore, Dakshineswar or Ariadah in an unearthly hour, sit down mute except when I was asked what I wanted. Then I would simply say, 'I'll eat here' and become silent again. Sometimes I went to the house of Ram Chatterji at Alambazar or of the Savarna Choudhries at Dakshineswar. In the latter place, however, I never relished my food,—it somehow had a fishy smell.

" One day I became very importunate that I should be taken to Davendranath Tagore. I said to Sejo Babu†, ' I

*Translated from the Diary of M., a disciple, published originally in Bengali.

†Mathuranath, son-in-law of Rani Rasmani, and extremely devoted to the Master.

want to see Devendranath Tagore who is a great devotee. Will you take me to him ?' Sejo Babu was a proud man—he could not go uninvited to anybody—he hesitated. At last he said, 'Yes, myself and Devendra have been class-mates once. Come, *Baba,* I'll take you.'

"Once I heard of one Dinu Mukherji who was a very good man and devotee, and lived by the Baghbazaar bridge. I urged on Sejo Babu to take me to him, and what could he do but comply ? Mukherji's house was small, and when Sejo Babu's splendid equippage stopped at its door, both Mukherji and ourselves felt much embarrassed. It so happened that Mukherji was celebrating at that time the *Upanayana** ceremony of his son; there was no room into which he could welcome us. We were going to enter a side room, but he exclaimed, 'Please do not go there, there are ladies there.' We felt much ashamed. While returning, Sejo Babu said, '*Baba,* I won't listen to you any more.' I began to laugh.

"Ah, those were really blessed states! Kumar Singh, wishing to feast Sadhus, invited me to his house. When I arrived there, there were already many Sadhus assembled. When I sat down, they began to question me, 'Are you a *Puri* or *Giri ?*' 'What is the *Pares mantram ?*' But I at once got up and went to sit apart, for I thought, 'Why all this bother ?' When we were called to the meal, I began to eat unceremoniously without waiting for the word, and heard some of them saying indignantly, 'Oh, what is this ?'"

Karma and Divine Will

In the evening at five, the Master was sitting on the stairs along the southern corridor of his room. Rakhal, M., and Hazra were sitting near him.

Hazra's spiritual outlook was that he was Brahman Himself—'*Soham.*' The Master said to him, "Yes, this harmonises all things. It is He who is both a theist and an atheist, good and evil, existence and non-existence; sleep and wakefulness are His states; He again transcends them all.

"A farmer once had a son, when he was advanced in age. Naturally he doted on the child. In course of time, the child grew up to a boy. One day, as the farmer was working in his field, the word was brought to him that his son was taken seriously ill and lay dying. When he returned home, he found that he had already expired and his wife

*Investiture with the sacred thread.

was lamenting loudly, but he did not shed any tears. This much aggrieved the wife who began to complain to her neighbours of his callousness at not feeling the least over the death of their excellent son. After a long time, the man said to his wife, ' Do you know why I do not cry ? Last night I dreamt that I was a king, father of seven princes all of whom were well adorned with various graces of person and mind. They grew up to age, growing in knowledge and virtue, and then. . . . I woke up ! I am at a loss to know whether I should lament the loss of this one son or those seven sons ! ' According to the Jnanis, the dream state is much the same as the waking state. . . . God alone is the doer and whatever happens, happens through His will. "

Hazra : But it is very difficult to understand it. The Sadhu of Bhukailash was actually tortured to death. He had been found immersed in Samadhi, and being alternately buried in the earth, dipped in water, and branded in the body, he was brought down to normal consciousness. All these tortures eventually caused his death. Thus his death was due both to the tortures and the will of God.

Sri R. : As one sows, so one reaps ; but it was through the Divine Will that the Sadhu died. The *Kaviraj,* when he prepares *Makaradhwaja,* puts gold and other ingredients in a bottle, coats the latter with earth and keeps it in fire. On account of the heat, the metal combines with the other ingredients to form the medicine. He then breaks the bottle carefully and separates the medicine ; what is the further use of the bottle ? Thus, men think that the Sadhu was killed, but perhaps his 'thing' had been already made, and what does it matter whether the body survived God-realisation or not ? The Bhukailash Sadhu was immersed in Samadhi. Well, Samadhi is of many kinds. My experiences of it quite agreed with its description given by a Sadhu from Hrishikesh. Sometimes I find ' the vital air ' coursing up within my body, creeping like an ant, sometimes like a monkey leaping from branch to branch, and again like a fish. He alone knows who has experienced it. All consciousness of the world is obliterated. After Samadhi, when my mind comes down a little, I pray to the Mother, ' Mother, make me whole, I want to be quite well. O Mother, I want to talk ! '* Unless one is an Iswara-

*This was one of the ways by which the Master used to bring his mind down from the Absolute Consciousness to the Relative Plane.

koti (such as the Divine Incarnations) one does not come back from Samadhi. A few *Jivas* may realise Samadhi through strenuous Sadhana, but they cannot return. Only when the Lord comes down as a man,—incarnates Himself and holds the key to man's salvation in his hands, does He come back from Samadhi for the good of the mankind.

M. (*to himself*) : Does the Master then possess the key to man's salvation ?

Hazra (*to the Master*) : It is enough if we can please Him. It does not matter if there is Divine Incarnation or not.

Sri R. (*smiling*) : Yes, yes, the chief Registration Office is at Vishnupur. If you register your documents there, you will suffer no trouble at Goghat*.

THE MASTER AND THE DISCIPLE

The darkness of the new moon night slowly descended on earth. In the Shiva, Vishnu and Kali temples, the holy *aratrikam* (Vesper Service) was being performed to the accompaniment of the auspicious sounds of conches and bells. A dense gloom which was slightly relieved by the temple lights enveloped the garden, and the dark shadowy sky was dimly mirrored in the bosom of the Bhagirathi. It was the night of *Amavasya,* intensely dark, which rendered intenser the mood of the Master's mind ever filled with divine feelings : the Master repeated the sacred syllable 'Om' from time to time, and the holy names of the Divine Mother. . . . . . It was very hot inside the Master's room. A mat was spread on the veranda. He lay down on it, talking whisperingly with M. He said "Do you know, God can be *seen !* So-and-so has seen Him ; but do not tell it to any one. His form, and formlessness,—which do you prefer ?"

M. : Sir, I am at present rather inclined to His formless aspect. But I am gradually coming to see that all those forms are also His.

Sri R. : I say, will you drive me over to Mati Seal's *jhil*† at Belgharia ? If you throw some puffed rice into the water, shoals of fish will come to eat it, and what a joy it will be to

*It is a branch registration office under Vishnupur which is an ancient town situated near the Master's native village.

†A sort of lake.

see them sporting ! The sight will inspire you with the feeling of the soul playing like a fish in the occean of Satchidananda Standing in a vast field also, you will have a similar feeling,—you will feel like a fish, which was shut up in a pot and has been let loose in a pond.

" Practice of Sadhana is essential for God-realisation. I had to practise very hard. How many kinds of Sadhana did I undergo in the *Beltala !* I would lie down under the trees crying for the vision of the Mother, and tears would flow over my body ! "

M. : How hard have you not practised ! Can men hope to realise Him in a trice ? Can we raise a wall simply by drawing an airy wall with the finger round the house ?

Sri R. (*smiling*) : Amrita says that if one kindles a fire, ten others can warm themselves at it. And there is another thing,—it is well to abide in the *Lila,* the Relative, after realising the *Nitya,* the Absolute.

M. : You have said that the *Lila* is only for enjoyment.

Sri R. : No, the *Lila* also is true. And mark you, whenever you come here, bring something with you. I myself should not tell you so, it evokes the ego-consciousness. I ask Adhar Sen also to bring a pice worth of anything, and also Bhavanath to bring a pice worth of betel leaf. Have you observed how devotional Bhavanath is ? He and Narendra are, as it were, a conjugal pair,—he is very much attached to Narendra. Will you bring Narendra in a carriage one day, and bring some sweets ? It will do you great good.

" Both Jnana and Bhakti are means to God-realisation. In the path of devotion, you have specially to observe ceremonial purity. In the path of knowledge, any lapse in such purity is compensated of itself : even a plantain tree is easily consumed by fire when it burns ablaze.

" The way of the Jnani is that of philosophy ; and in the course of philosophising, atheistic tendencies may sometimes prevail. But if the devotee is sincere in his search for God, he does not give up God-contemplation in spite of such atheism ; one who is farmer by heredity does not cease cultivating even in a season of drought. "

" THINK NATURALLY OF YOURSELF "

[*Notes of a Class Talk*]

SWAMI RAMAKRISHNANANDA

THE permanent state of all living beings is calmness. Whenever any one fluctuates from that state one becomes restless and struggles hard to regain the lost balance. What is calmness? Calmness and sameness are synonymous. Calmness means changelessness. When you change from one condition to another in rapid succession you are said to be perfectly restless. But when you remain in the same condition without any change whatever, you are said to be perfectly calm. Calmness and sameness are thus one, and is known as the monistic consciousness.

Let us substitute the words 'birth' and 'death' for 'change,'—for change means death of one condition and birth of another,—we find that the state of restlessness is one of birth and death, and absolute rest, calmness or peace is birthless, deathless and eternal. Hence our natural state is eternal, and that is why we hate death so much. But the moment we step out of our true nature, we grow anxious, restless, and all sorts of false thoughts invade our mind, and we get afraid of disease, death and thousand other anxious circumstances.

This fall from the original glory, this forgetfulness of one's true nature, this stepping out from the eternal into the ephemeral, is the mystery and pain of life. How is it, do you ask, that you have forgotten your blissful, all-knowing, all-powerful, eternal, infinite nature, and identified yourself with a finite and changeful being, subject to birth and death, fears and anxieties? The answer is: "Because you have been thinking unnaturally about yourself. It is because you have been identifying yourself with the body for ages and ages,—

you have been thinking so poorly about yourself. There is a Spanish proverb, " He who lives with dogs will learn to bark." According to your associations, will your manhood grow, and you have been in the bad habit of thinking all false thoughts about yourself for ever so long ! The struggle against this bad habit, the struggle against those false thoughts, is real, practical religion. Religion can never be theoretical. A man may say, " I am eternal, perfect, infinite," yet if he has not realised it, his professions are mere sound and nothing else. To know and to become,—that is religion.

Practical religion is that which enables you to wage an incessant war against your unnatural way of thinking. The idea that you are Mr. So-and-so, that you are short or tall, dark or fair, happy or miserable, is all false. You are nameless and formless, birthless and deathless, eternally blissful and above all miseries. You have taken such a big jump out of your natural condition into the unnatural, that you are now in utter darkness. You have so absolutely forgotten your true nature and identified yourself with your apparent one, that you are thinking yourself just the opposite of what you really are. And the only way out of this muddle is renunciation of your false nature, giving up all these false ideas. Tell yourself : " This landed property does not belong to me, this wife and these children are not mine. This body even is not mine. I am beyond body and mind, beyond time and space, beyond birth and death, I am all-perfect, all-full, all-good. No anxiety can ever come to me, no misery can ever come to me, no disease death can ever touch me. I am there where no fear has access, where no pain has access, where no anxiety can ever enter. I am infinitely happy, infinitely secure, infinitely perfect. How glorious I am ! No name can be given to me. I am not man nor God, nor a Brahmin, neither rich nor poor. Nothing can qualify me. I am without limitation or quality. When I am, nothing

else exists. Beside myself, nothing else can be. I am the past, the present and the future. I am one and I have become many. And all things that exist are only *myself in so many forms.*"

This is what is called realisation, emancipation, 'onlyness.' You shall have to realise it, and in so far as you realise it in this life, you truly exist. If you fail to realise it in this life, you will have to be born again and again. All weakness must be conquered. Truth is never realised by the weak. Throw away all these false notions that you are tall or short, fair or dark, man or woman. Do you remember while you sleep that you are tall or short, man or woman? No, then you are calm, peaceful, self-existent. That which you realise involuntarily, learn to realise voluntarily.

As Hanuman cleared the Strait of Mannar, so do you jump over the Strait of Illusion, and fall at the feet of Sita, the Eternal Wisdom. Otherwise you will have to remain on this side with the monkies. You must have the strength of Hanuman! What made him, a monkey, so great? It was his faith in his Divine nature. He said, "Why shall I remain here? Let me go there where I shall find my true nature." So he found his true self, while the others were left in ignorance.

You must cross this ocean of *Samsara.* Otherwise you are not worth the name of man. The more you analyse yourself, the more you understand yourself, the more you realise your infinite nature. Then these little ambitions of yours, these little troubles of yours, will seem too small for you. This little life will no longer be able to hold you. These little thoughts of money, name and fame will appear too insignificant. You must see the littleness of everything, and you will no longer find satisfaction in your finite condition. Say: "All these little things are too insignificant for me who am infinite." Thus think little of your

finite knowledge, your social power, your wealth. Think : " These are not for me, these are intended for the deluded, for limited beings. But I am limitless and I must go beyond this life to satisfy my infinite hunger. "

If you remain satisfied with finitude, do you know what awaits you ?—Innumerable deaths. You have seen man die. What agony ! Such pain will be yours again and again till you realise your infinite nature. The key to unlock the door of infinity is in your own hand ; but you are like the man who went about seeking for his necklace until some one came and told him that it was round his own neck. In the same way, some one must point out to you that your ' necklace ' is there, that what you are searching for, you have already, and that some one is the Guru. He reminds you that you cannot be born, you cannot die, that you are eternal and infinite.

The secret of discovering the glory of your true self is with you. Apply it. Be not led away by the senses. You have sunk your wisdom in the quagmire of sensuality, therefore you are miserable. Beware of sensuality. The senses are in your way. The wayward mind, the body, all stand in your way. They have deceived you. They have enslaved you. It is because you feel like a slave, therefore you yield. The cause of delusion is sensuality. Do not therefore let your senses rule you. Do not let the mind rule over you. The army should not be allowed to lead the commander, then the battle is sure to be lost. It is the commander that should lead the army. Be the commander of your senses. Be the commander of your mind. Make them obey you absolutely. Be their master. Unlock the shrine of infinite bliss, then will you enjoy the treasures of infinite life, bliss and wisdom.

SWAMI RAMAKRISHNANANDA

SWAMI VIVEKANANDA : THE MESSAGE OF HIS LIFE*

BY

SWAMI PRAKASHANANDA

THIS morning I am going to speak to you about one whom some of you might have seen, with whom some of you might have come in touch—that great founder of the Vedanta movement in the Western world. The name of Swami Vivekananda is well known everywhere ; many of you may have read his life; many of you may be familiar with his utterances compiled in several volumes ; but I am going to place before you the salient points of his Life Message. I may not be able to do justice to the greatness of his work, I may not have the adequate power of expression ; his life was so many-sided, covering such a vast field of wisdom and knowledge, that I may not do it full justice. Yet I consider it my privilege to speak to you of a life which should be a benefit to all.

His life was devoted to the service of humanity and he worked in different countries to give out his message. Once he wrote reprovingly to one of his American disciples, because some had referred to his duty in life. I want to quote those few words : they will give you a glimpse into his heart and an insight into the broad, vast expansiveness of that life : "I have no duty under the sun; I finished all my duties in life when I realised my oneness with the Divine Spirit but I have a message to give to the world and I will give that message in my own way. I will neither Christianize it, nor Hinduize it ; I will Myize it."

You may belong to different religions and different faiths, but here is presented the study of a man who rose to a height of understanding and illumination where all faiths cease to be mere faiths, where faiths and ideas become actualities, realities, experienced facts ; he rose to that height of wisdom which is the goal of all faiths and religions and from that height of realization he gave out his message. He did not give any narrow term to it, which would make it sectarian ; that is

*Delivered at the Hindu Temple, San Francisco, California, U. S. A., on 18th January, 1925, at 63rd Birthday of our illustrious Swami Vivekananda.

why he did not call it a Hindu message, or a Christian message, nor a message for any particular sect. He called it by that broad name—"Vedanta"—because that word means "the end of wisdom": from *Veda,* meaning wisdom and *anta,* the end. That is the goal of all religions, all faiths ; the attainment of that is the goal of our very life. So it makes no difference whatever, what religion we are brought up in or what we are following—our goal is that.

The study of the life message of this great soul will benefit all of us and that is why we celebrate his birthday. Many may say, why should we celebrate his birthday, is it not bordering on man-worship, or idol-worship ? No, there is no such thing as that in reality. There is an ideal worship, however, each one of us needs an Ideal and a different Ideal for each ; because what is good for one is not good or needed by another. Man can only understand man, and no matter how much you talk of God, or the Absolute, no matter how much you may philosophize or imagine you are following the impersonal ideal of God, in your heart of hearts, so long as you are human, so long as you are a man in the world of men, so long as your ideas and thoughts are in the realm of relativity, you cannot extricate yourself from some definite human ideal. That is why the memory of such ideal lives is always necessary, elevating and uplifting; it revives us and puts a new interest in our search for truth. In the midst of the hurry and confusion of the day, in the midst of keen competition and struggle, in our pursuit of the many ordinary ideals of life, we lose interest, we lack enthusiasm, we make our lives dry and monotonous. The study of even mythical characters is good and helpful, but when we come in touch with a life passed amongst us, who was as real as we are, who struggled as we struggle, and who rose above the strife and attained wisdom, there a new interest is created—then a fresh spirit of hankering comes to our soul and we look upward and are ready to go onward in our struggle : that is the spirit of worship. Worship means to make our life worthy. When we seek the Divine, we go to a place of worship, or enter into our inner sanctuary, and try to think of the Divine Ideal ; and thus we rouse and unfold the spiritual in us. The true spirit of worship is remembrance of the Ideal through sincere and earnest effort, howsoever insignificant it may be; it is an effort on the part of the individual to be worthy of the Ideal—to be united with the ideal by placing

before him the ideal of a godly life. From such a standpoint the worship is done and so worship has been found to be necessary *in the lift of every individual.*

There are two types of men who do not worship. One is the perfect man who has risen to that oneness with the *Divine : he does not need worship because he has made his* life complete and full. Yet it has been found in the lives of the perfect souls that, in order to set an example to others and lead them in the right direction, they also follow the path of worship. At the other pole of existence, there is the savage man, the man of no intellect—the idiot steeped in darkness ; he does not worship because he has not unfolded ; he has not been awakened yet out of his sleep. But those of us who are on the intermediate planes need worship so long as we are not perfect. Being in a state of struggle and ignorance, we *need knowledge and higher ideals as we go on in* life. This is the ideal worship which we all need. With that spirit we ought to study this life, not only for our own good, but for the good of all. And so this morning I want to put before you a few of the principal ideas of his life message. I may not be able to do it properly, but if you try to understand knowledge will unfold in your heart.

First of all, his life was divided into two parts. By studying his life you will see that the first part was devoted to inquiry, to study, to the gaining of culture and to the search for Divine wisdom. His was a brilliant career in the University; he was a great conversationalist ; he was a great artist and musician ; his genius worked through various channels, finding expression in different ways. If some of you had known and come in close touch with him, you would have been amazed at the way he could speak with authority on any subject he would take up; but *he sacrificed his promising public career*, sacrificed everything, in order that he might attain to the Divine wisdom and devote himself to the service of humanity. *Following in the footsteps* of God-men, such as his teacher and master, Sri Ramakrishna, or great souls like Buddha and Christ, he renounced everything for the sake of Divine knowledge and the good of mankind. The majority of us cannot accomplish this at once, but we can approach it gradually in our little way. We may be steeped in ignorance and at the same time we may have many duties in life, so that we cannot cut off the many ties, throw overboard our worldly ambitions, but

we, like him, can make that the uppermost, predominating characteristic in life—this search and craving for Divine wisdom, love for God and service to our fellow-beings. In this way he lived his early life.

Once he came in contact with a great sage of the day, who, either to test Swami Vivekananda's determination and devotion, or judging from his own limited standpoint, said : "You are going to renounce everything; do you not know that all these ideals taught by God-men and sages from time immemorial cannot be actually put into practice in this world of activity; do you not know that the true renunciation cannot be done properly ? To a certain extent it may be done, but not fully." The face of the aspirant, the devoted student, shone with inspiration and he replied : "Sir, if no one has ever been able to do it perfectly, I will be the first man to do it." Such determination was in the heart of Swami Vivekananda.

This should serve as an example to us. We always wait for others, we always depend on others ; we want to see if others are getting somewhere and, really, we cannot accomplish anything that way. We must have the determination that we are going to do it. Thus the world has seen that a man of such unflagging zeal, a man of such ready sacrifice, was able to become great in the spiritual life. Such was the beginning of the life of this great man and we can always utilize such lessons in our life ; and a life-message like this may bring us to a turning point in our varied fields of activity. He studied especially under the guidance of the great Master Sri Ramakrishna about whom you have heard. And guided by the light of his instructions, and Divine life, the Swami attained to great realization ; his soul was illumined ; then he became aware of the message for which Sri Ramakrishna had chosen and prepared him to deliver. He did not give out his message until he was certain of his course. We are always, as it were, jumping at the first opportunity to teach ; out of egoism we are confident we can teach others, but his was the dominant idea that one is not able to teach until one has learned. As the Master used to say: "We get teachers by the hundreds, but one really genuine, sincere and earnest student we cannot get."

Without looking backward, without having consideration for anything else he devoted the latter part of his life entirely

to the spreading of the great message. He was chosen as the highest representative and apostle for the message which the Master Sri Ramakrishna came to give to the world, and many of you know how he delivered the message in trumpet-like tones in 1893 in Chicago, at the gathering of the representatives of the World's religions. The world had to listen to his message given in this assembly. There were exponents of all religions ; each to show the importance of his own particular faith, to proclaim that his was the only true faith ; but here was a man with an altogether different message. His message was universal and of a religion so far-reaching and all-inclusive and which covered such a vast ground, that the assembly listened with bated breath, and the world was thrilled with that message of harmony. In this world of narrow bigotry the time has come when we must rise above sectarian bigotry.

There are two ways of accepting this message. First : we see that all religions founded by God-men of great realization are but different paths that lead to the same goal. As it is said in the Gita : " In whatever manner ye worship, that path leads unto Me. " And as a great devotee sang: " There are so many rivers that empty their water into the sea. All the paths that men follow, crooked or straight, finally lead unto Thee." That is the idea—to know that there is but one centre in the circle, although there may be so many radii converging to that one centre, the one goal of life—union with the Divine Spirit. From this standpoint Jesus said, " I and my Father are one." Different religions are so many radii converging to the great Central Truth. There may be one peak, but there are many trails leading to that height ; one lake, but so many different places from which you reach the same lake. All the different ways we follow will end at the same place. Therefore, why should we attempt to judge others and to say what is and what is not good for them ? We are all of the one Spirit, but different individuals need different paths : this being so we should give our neighbours and friends liberty to follow their own paths, knowing that we are all brothers and sisters wending our way to the same destination.

True religion is not a state of mind ; it is the hankering of the soul to realize that Being whom we name and worship in different ways. Realize the harmony of religions in that

way. Another way of giving out the universal ideal to the world is to see that it must cover vast grounds. Christians may say that Christianity is the universal religion; Mohammedans claim that theirs is the universal religion ; and there are different sects and other religions which say their special teaching is universal and should be followed by all and be a guide to the whole world. But how can that be ? Human nature is so unlike. We are placed in diverse stages of evolution and different natures need different ideals. What is your need may not be mine ; what is good food for you may not be acceptable for me ; convalescents may need dieting; you in your good health may need more wholesome food; again, people need different sorts of dresses. So in our life we need different religions. Some may understand the Christ ideal, and to them the Christ ideal appeals ; while others look to Buddha, Mohammet or different ideals. Now would you join with bigotry and fanaticism and say that if you have not followed my faith, you have to go without religion ? The true universal religion should include all the ideals suited to different natures, yet have room enough for all. It should satisfy varied types. It should be as broad as the heavens above and deep as the ocean beneath.

Swami Vivekananda's one great ideal in life was the spiritualization of the human race ; he laboured to raise the ideals of life. Whatever you are, you have to recognise that you are not a mere machine ; know you are Spirit and part of the Divine Spirit and thus work in the different fields of activity. Perform your duties and govern your motives with that basic and fundamental idea that you are Spirit and a child of God. If this were carried out, this world would be changed and made happier from day to day. You are the stainless Spirit, and even if environments seem overwhelming, realizing this you would be able to throw off most of the unfortunate influences of environments and circumstances. That is spiritualizing the Ideal. His conception of the broad scope of universal religion was shown by his great love, his universal sympathy. He would not exclude any one ; he wanted to give opportunity to all. He would declare that life is a vast institution, a sort of gymnasium in which we are all taking exercises and after finishing these exercises we become gods. His heart was filled with love for all humanity. To quote his own words : " At twenty years of age I was

the most unsympathetic, uncompromising fanatic ; I would not walk on the footpath, on the theatre-side of the streets in Calcutta. At thirty-three, I can live in the same house with prostitutes and never would think of saying a word of reproach to them. Is it degenerate ? Or is it that I am broadening out into the Universal Love which is the Lord Himself ?"

This attitude is the same as that shown by Christ when he spoke to Mary Magdalene, and like that of Buddha, the Lord of Compassion, when he accepted the invitation to dine with a courtesan, rejecting that of a nobleman. In the proportion that we can show that real love and sympathy in our heart, to that extent we have attained to higher unfoldment ; and if we can put into practice even a very small part of his breadth of vision and his love, in giving opportunity to all, we shall be blessed.

SWAMI PRAKASHANANDA

GLEANINGS AND COMMENTS

Benares—An Interpretation

LILY

NEW faiths may come into being ; new schisms may develop and gather followings ; fundamentalists may wage war against the growing army of modernists ; old dogmas may tatter to a final stand on the battle-ground of Higher Criticism ; but Benares still is, as it has been for countless centuries, the Holy City and Mecca of the devout Hindu.

Its crumbling temples may sink into the Ganges ; but other temples will rise in that many-templed and many-Godded city by the river.

Hereditary customs have become a fetish after unknown generations of repetition. The old order changeth not, and Mother Gunga, flowing on to the sea, carries within her inscrutable bosom the secret knowledge of untold tragedies, untold life-histories of devotees and fanatics ; untold stories of sacrifices and offerings that have taken place upon her venerable and venerated banks.

She is the essence of sacredness and symbolism ; her waters, however muddy in reality, metaphorically purify both the living and the dead. She has seen the ancient city rise from its infancy, tier on tier, to the jumbled mass above her ; where the children of an antique faith cling tenaciously to an outworn, yet ever vital belief in the tenets of Hinduism. The old dogmas of that ancient worship have survived the eternal conflict of questing souls.

The intricate and involved creed of orthodox Hinduism has been fostered by a mighty Priesthood ; disseminated by a great Brotherhood of Swamis, Gurus and Pandits ; nourished by an endless procession, fanatically devout, of Sannyasis, Yogis, Sadhus and Fakirs. A voluntary army of " Holymen " have carried the banner of the Faith triumphantly through a succession ,of spiritual wars, and the mystical slogan of that banner is the " Om " that vibrates harmoniously in the heart of the chanter of the sacred Mantras.

The Philosophy of Vedantism has remained as impregnable and remote as a star, above the murky mass of supersitions, perversions and ignorance, wherein the more primitive and uncultured minds of the less spiritually awakened Hindu have wandered in a sea of sensual imaginations..................

The lives of the orthodox Hindus are bound up in the elaborate rituals of the Faith, intricate in conception and incapable of explanation. They delight in the offices of Religion, and find their greatest interest centered in an earnest observance of holy days and pujas. Festivals, feasts, prayers, sacrifices, ceremonies and pujas, are all offered to the Hindu, and fill an otherwise drab and uneventful life.

Pilgrimages hold out the charm of adventure and the call of a spiritual "wander-lust" is answered. An inward urge drives the pious to visit places of sanctity, endowing them with sanctity in the effort, and lending them a glamour of the attained. The contact with the centres of things religious is a spiritual stimulus and the effect of such a pilgrimage is far-reaching and influential.

The Hindu Calendar is filled with periodical Festivals, intervals replete with interest and opportunities for definite plans of pleasure and excitement. There are about thirty-six distinct religious festivals in every Hindu year, which alone preclude any possibility of boredom.

These religious feasts and fairs have all the earmarks of usual holiday occasions, filled as they are with music, singing, dancing, feasting, processions and ceremonials dear to the heart of the Oriental.

Relief from the tedium of the daily round is offered in the many forms of religious rites and customs, whose origins are so remote as to be lost in the dim past of buried centuries. The Feast of Lights, the Durga and Kali Pujas, the Holy Festival and many others are filled to the brim with colour and charm whose hold is around the hearts of these "Children of the Soil and Sun."

Should the Westerner be so unwise as to select April, or any hot weather month for the occasion of his first visit to Benares, I fear he will miss all the magic and glamour that gives its peculiar charm to this old City by the River. His eyes will be filled with burning glare of the unwinking sun, and the intolerable reflections from the glassy surface of the Ganges; his ears will be filled with the barbarous clamour of outlandish noise; the beat of the drum in endless reiteration will but serve to accentuate the pulse of unrelieved heat; his nostrils will be filled with the acrid scent of the smoke from the burning ghats on the river's edge, and he will be repelled by the composite smell of the East, undefinable, but powerful and insidious.

He will doubtless feel revulsion from the accumulation of unaccustomed sensations. In all the pushing, clamouring, odorous throng he will feel repelled and disgusted. In contemplating the heaps of refuse that lie melodorously at the doors of the temples, he will lose sight of the beauties of the splendid carvings, the delicate traceries, the harmonious colours, the subdued decorations, the gracious arches and pillars of the old Indian architecture about him.

Amid the thousands of images of alien Gods, he will feel himself an alien in heathen land ; a superior being far above all the childish absurdities, the fetishes and ceremonials that he so little understands. He will doubtless not comprehend beneath all the turmoil, and seemingly senseless charlatanism of priest and devotee, the All-pervading Beauty of the original concept of One-ness and the fact of the supreme belief in the attributes of the Omniscient One God.

In the tawdriness of the non-essentials built up by puny man, he will forget the great undying Truths behind all the obscuring activities of the human creatures.

In reality the Gods and Goddesses are but man's attempt at a concrete expression of divinities ; merely an endeavour to personify and bring into form some ideas of the dimly-sensed and incomprehensible forces of life and nature. Man's immemorial effort to bring orderly concepts out of the void have always resulted in failure ; for the finite cannot express the infinite satisfactorily. But, " Man depicts himself in his Gods " ; he longs for some definite material substance to pin his bewildered conjectures to. The little gods and godlings are the talisman that helps to satisfy the craving for a concrete extension of the senses.

As to the exigencies of life and death, the Hindu has acquired a fatalistic attitude. It is his best protection from fear. He believes in a continuation of life after death ; in lives beyond lives ; he is stoical and calm, even indifferent to death itself.

Life, at best, among India's seething multitudes, is beset with danger ; disease and famine lurk around the corner ; and Death, the inevitable and inexorable Reaper, gathers his harvest impartially from young and old, fat and lean. Why then, in the uncertain life of man, deny him his pleasures in festivals, his comforts in pujas, his interest in pilgrimages, his satisfaction in sacrifices and offerings ? Such vital intervals in his life are the compensation for prolonged discomforts and meagreness of existence. What matter whether the shrine be that of Brahma, Shiva, Vishnu, or some other " strange God " ?

Natural phenomena and the forces of nature are personified but to accentuate the great enduring Truths of Life. Vice is punished, virtue is rewarded ; merit is gained by acts of charity, by meditation and sacrifice. It is but another form of the old scheme of spiritual endeavour, devised by wisdom in this life of complexities and unrest.

Inward exaltation is the reward of the devout, and the pilgrim has reached the pinnacle of desire when he stands on the old steps leading down to the sacred river, and laves his body in the literal water with the thought of spiritual purification. He is purified by the belief

in the act of purification. When he washes his body in the Ganges, he is clean. His humble offering of rice, honey, sweetmeats and flowers are acceptable to the Gods. The value of the offering is gauged by the sincerity of the spirit of the offerer. He is conscious of spiritual uplift and regeneration ; he is dressed in new garments of faith and his spiritual lamp is relighted with the ever-living life of exaltation. His susceptible and emotional nature responds to the contagion of the influences of the thousands of pilgrims around him, bent with one accord, on a similar mission. He is exhilarated and refreshed in his thought that he is an added unit to the common brotherhood. He has attained the desired end ;—why quibble about the means ? Surely there is sufficient virtue in such earnest endeavour ? His way, too, leads upward, if by a different road. If the path is not our path, shall the end of the road not converge in one ultimate unity of ways ? Are his thoughts not our thoughts, clothed in different language ?

Benares stands for the acme of attainment to the Hindu. Among her congested and labyrinthine streets and lanes the visitor may find many beautiful temples, rising, many pillared and towered, to the sky, as a concrete expression of man's devoutness and faith. So great is the belief in the virtue of the old city, that thousands of pilgrims come there to die, secure in the belief that to rest at last in the sacred waters of the Ganges is in itself sufficient to gain an immediate entrance into Heaven. The ancient steps leading down to the water have been worn smooth by the innumerable feet of pilgrims and worshippers.

Rising above the banks of the Ganges are an infinite number of temples ; a multitude of shrines, a horde of Brahmins and priests who carry on the involved offices of their religion ; a clamorous throng of mendicants and loathsomely diseased beggars solicit alms ; a crowd of busy vendors ply their trades ; and life, frank and unashamed ; vivid and colourful ; blatant and dominant ; moves on under the Tropic sun. And in antephonal contrast, winds the eternal funeral procession, on its way to the Burning Ghats by the river. Life and Death—the eternal pattern of light and shade, the endless give and take of Destiny. " The moving finger writes, and having writ, moves on. " The smoke from the Burning Ghats mingles with the smoke of the cooking fires ; the living feed life as the dead feed the flames. The panorama is changeless yet ever changing ; each act of the Drama is endlessly repeated. The Play remains the same ; only the players come and go in the perpetual motion of kaleidoscopic evolution.

Each year a million pilgrims find their way to Benares, and pay their vows by walking the thirty-six miles around the city on the old road of Asi and Barna Ghats, where the dust of countless footsteps has risen and settled, and the old trees lend their grateful shape to the weary

wanderers. At intervals along the way, little temples and shrines punctuate the stations of the pilgrimage and at intermittent villages the wayfarer rests and is refreshed in body.

Benares flourished six centuries before Christ, and although predatory invaders have repeatedly sacked the city and destroyed her temples, she has risen from the ashes of vandalism, like the Phœnix of old, to flourish in newer and better strongholds of religion, fortified and kept up by an impregnable belief.

From the looms of Benares have come for centuries the finest silks, woven skilfully into intricate pattern and exquisite harmonies of colour and texture, and have gone abroad to deck the bodies and enhance the beauties of thousands of alien queens and maidens. From the little primitive bazaars nestling in the shadows of the Golden Temple, have gone out beautifully wrought brasses, carved and chased with old world designs and destined to rest at last in the homes of a foreign people far across the sea. Endless replicas of deities in miniature have found their way into all parts of the globe, to strike an anachronistic note in some occidental harmony of decoration, or to carry a touch of mystery and romance into some commonplace modern drawing-room.

The shuttles move to and fro on the material looms of Benares and in some inscrutable rhythm of its own, the Loom of Life weaves on and on ; new patterns from old ; old patterns from new ; now drab, now gay. In the fluid spiral of Destiny's Plan, the cycle of life turns round and round, the beginning and ending unknown to man.

In the moving pageantry of the brief but colorful sunset, we say farewell to the old River and the sacred City on its banks. As we row along the resplendent waters, reflecting the gold and saffron, the violet and bird's-egg-blue of the tropical sky, we take a last look at the irregular skyline of Benares, where the dome of the Golden Temple catches fire from the fading light, and the age-worn city takes on softer hues in the misty smoke-filled air. The scent of sandalwood and spices is wafted to us on the little breeze ; the throb of temple-drum beats from the distance ; a temple bell rings out in crystalline clearness ; the definite forms of the worshippers become blurred into an indefinite mass of pastel shades, and by our side on the still waters of the Ganges, floats a jasmine chain from some flowered bier. The perspective of Benares fades away into an impression as the shadows of the Indian night fall like a curtain, swiftly blotting out a scene. Benares is already a memory ; but here and there along the shore flare the fires from the Burning Ghats ; like lonely signals of Fate, unceasing and persistent, melancholy reminders of the end of all the Pilgrimages. Death gives the final " Salaam, " Life, only, is Illusion.

—*The New Orient, New York.*

VOCATIONAL TRAINING IN OUR EDUCATIONAL CURRICULUM

N. SUBRAMANIAN, B. A., L. T.

VARIOUS attempts are now being made to reorganise our school education and the introduction of handwork as an important element in the training of youth is one that has come in the wake. The old school seems to have been responsible for spreading the notion that the head meant everything and the hands little and that only labour with the mind was honourable while to toil with the hands was unworthy and even disgraceful. But the worth of work with the hands as an uplifting power is slowly coming to be understood.

Our education is mainly defective in three ways and a proper recognition of the place of handwork will go a great way to remedy the shortcomings.

First, our school is still obsessed by the doctrine of formal training. It is believed, that a study of the subjects taught at school is a *panacea* for all ills and is a fitting preparation for any walk in life. The pupil is enabled to read and understand mysterious writings and to work out long and difficult problems in mathematics, but at the same time it is clear to any one that so far as real life values are concerned, these abilities have very little direct influence, for there is a great difference between studying about things and studying the things themselves, between book instruction and illumination of practical experience. The more abstract the study, the further is the pupil removed from life. It is a sad sight to see those who are called bachelors of arts and masters of elegant accomplishments, living lives without beauty, system or pleasure. To remedy this state of affairs it becomes necessary to so construct the curriculum that it is based upon ideals and activities closely allied to life and worked out in situations as close to the actual as possible. The aim is " not so much to make them know what they did not know ,but to make them behave as they did not behave. " " Education is not so much a preparation for life but life itself. "

The second defect in our education is that while professing a knowledge aim, it defeats its own purpose by allowing a rigid system of examinations, time-tables and syllabuses to suck out all life and individuality and thus making the school atmosphere " alien to an intelligent sympathy for childhood. " The very desk carefully and scientifically designed and adjusted to keep the pupils fixed in immobility is a sign of bondage. This spirit extends into the region of morals and the system of rewards and punishments forms the "bench of the soul" as Madame Montessori calls it. " Any one who would say that freedom inspires our pedagogy, " she says, " is like a child who, sitting before a

* From a paper before the Teachers' College Teachers' Association, Saidapet.

box of mounted butterflies should exclaim that they had life and could fly." The new spirit of reform aims to take the school nearer to the home and make the children feel that "the school is not completed but *waits for its completion through their co-operation—in short, to make* them feel that it is not their cage but their nest." The Dalton plan, the project method and such other attempts seek to attain to this ideal through "the whole-hearted purposeful activity" of children. It is not what is taught that matters but what is caught.

The third defect in our education is what makes one exclaim in the end, "I asked for bread and they gave me stone." Those to-day who seek education or impart it with a cultural aim are few; the majority seek it first and foremost in order that they may be enabled to earn a livelihood, in some vague belief that long years of poring over books and success in public examinations would bring at least a clerkship as a reward. But in the end the disillusionment comes when the doors of life appear closed against them and unemployment stares them in the face. Would it not have been just and wise to have determined at the outset what they wanted and then to have helped them to achieve their object, instead of leading them to nowhere? This sort of an aimless education not only does not keep one to earn a livelihood but also fails to impart that culture which is its object and which should work for social amelioration.

In this connection the following extract from Macaulay's Minutes on Education, though referring to another time and to another situation, is very interesting:

"I have been used to see petitions to Government (from several ex-students) for compensation. All these petitions, even the most unreasonable of them, proceeded on the supposition that some loss had been sustained—that some wrong had been inflicted. These are surely the first petitioners who ever demanded compensation for having been educated gratis—for having been supported by the public during twelve years, and then sent forth into the world well furnished with literature and science. They represent their education as an injury which gives them a claim on the Government for redress, as an injury for which the stipends paid to them during the period of *infliction* were a very inadequate compensation. *And I doubt not that they are in the right. They have wasted the best years of their life in learning what procures for them neither bread nor respect.* Surely we might, with advantage, have saved the cost of making these persons useless and miserable; surely men may be brought up to be burdens to the public and objects of contempt to their neighbours at a somewhat smaller charge to the State. But such is our policy. We do not even stand neuter in the contest between truth and falsehood. We are not content to leave the natives to the influences of their own hereditary prejudices. To the natural difficulties which obstruct the progress of sound science in the East, we add fresh difficulties of our own making. Bounties and premiums such as ought not to be given even for the propogation of truth, we lavish on false taste and false philosophy........

"It goes to form a nest, not merely of hopeless place-hunters, but of bigots prompted alike by passion and by interest to raise a cry against every useful scheme of education. If there should be any opposition among the natives to the change which I recommend, the opposition will be the effect of our own

system. It will be headed by persons supported by our stipends and trained in our colleges. The longer we persevere in our present course, the more formidable will that opposition be..........

"I conceive that we have at present no right to the respectable name of a Board of Public Instruction. We are a Board for wasting public money, for printing books which are of less value than the paper on which they are printed was while it was blank ; for giving artificial encouragement to absurd history, absurd metaphysics, absurd phisics, absurd theology ; for raising up a breed of scholars who find their scholarship an encumbrance and a blemish, who *live on the public while they are receiving their education and whose education is so utterly useless to them that when they have received it they must either starve or live on the public all the rest of their lives.*"

Macaulay proposed "to form a class who may be interpreters between us and the millions whom we govern ; a class of persons, Indians in blood and colour, but English in taste, in opinions, in morals and in intellect." This has been achieved but with what effect ?

A starving and famine-stricken people want bread before culture, want a livelihood before they can revel in Shakespeare and Milton. Our education does not pretend to fulfil this want. So under present conditions it is but fit that we seek to remodel it.

The first move in the direction of Vocational Education in India was made by the Calcutta University when it established the study of economics from the specially Indian point of view and appointed a lecturer on the 'Poverty Problem.' The studies revealed a hopeful plan of progress which resulted in the starting of the Polytechnic Institute and the formation of the Educational Colony of the Calcutta University in 1923, at the suggestion of Captain Petavel, who has been working at the problem since he came to India in 1913. The scheme also received the strong support of the Calcutta University Commission who have devoted several pages in their report to the plan in its educationl aspect.

In the prospectus of the Educational Colony issued in 1923, we are given the following outline : "What then we ought to do now is to establish schools outside the towns providing for schooling and practical training, in which agriculture would play a great part. With present food prices it would pay to do this, because what would be earned would more than counterbalance the expense. This plan might be carried out gradually, taking school boys in rotation a certain number of times weekly. Besides, in these country schools, many middle class young men who are unemployed can become agricultural and industrial apprentices. Their education would be continued in the colony by lectures and study. These residential education colonies as we might call them could hardly fail to arouse keen interest as a modern revival of the old Gurukula and as paving the way to garden cities and garden suburbs.

In big towns and cities, Captain Petavel also proposes a strong co-operative organisation of schools with a view to impart vocational training to school boys. He says that the first requirement is to develop and extend the idea of *earning whilst learning*, as is the practice in many American schools.

It is nearly three years since the Government of Madras took up the scheme for vocational training in schools in earnest and as yet very few High Schools in the Presidency have been able to give effect to it. A brief account of the work done in this direction in the Ramakrishna Mission Residential High School, Mylapore is given below, as suggestive of the mode of its introduction.

The Home was originally started to relieve the distress of poor and intelligent youths prosecuting their studies in Madras. Those who failed to show satisfactory progress in the ordinary course of studies, were as a rule sent out. But it was always found that where intellectual ability was lacking in the routine work of the school room, there was manual dexterity to counterbalance the defect. To give a chance to the latter capacity to develop, it became necessary to provide facilities for handwork.

After a short experiment during the summer holidays in 1922 with carpentry and rattan work (the results of which were encouraging), the aid of the Government was sought for the erection of a workshop and its equipment. The workshop was designed to engage about fifty boys at a time altogether in carpentry, rattan work, spinning and weaving ; the estimates went up to Rs. 10,000 for building, Rs. 2,500 for initial equipment, and Rs. 3,000 for annual recurring charges. The Government were pleased to sanction a full grant and the workshop building was completed in a few months.

The scheme has been in operation for the last two years and it must be pronounced a success. Sir Charles Todhunter who visited the workshop remarked, " I am quite a convert to the grant for vocational training about which, I must confess, I was sceptical until I saw your Home. " The Hon'ble Sir A. P. Patro said, " The establishment of vocational instruction as part of general education is an admirable feature of the Home. I observed types of work executed by the students and there is no doubt that the skill and the bias which the students obtain here, if developed further, will enable them to make a living without any great difficulty."

One thing essential to bear in mind is that it is only by making the training pay, that really satisfactory work can be had. In these things monetary valuation is the only and perhaps the surest test of progress. The fair thing therefore is to arrange some scheme by which the student would receive compensation for all the work of value he did.

In our school there is a Scholar's Benefit Fund to which is credited the wages earned by the boys ; they are helped with books, cloths, etc., from this fund as contingencies arise.

The articles made are mostly sold away at our own premises. If a large number of them get stocked, the boys go out on holidays taking the articles and find a sale in the city. They also canvass orders during these sales for many household articles. The dignity of labour is impressed on the mind in a way that it can never be effaced.

Let us now turn our attention to a consideration of how this scheme is fitted into the existing curriculum of the secondary school.

The subjects taught here at present are carpentry, rattan work, spinning and weaving, knitting and tailoring and gold and silver smithy. The courses deal both with theory and practice. Practical work includes the making of household furniture and school furniture in carpentry, dhoties, towels, shirting, coating, blankets and woollen carpets in weaving, banians and stockings in knitting, and trays, flower-baskets, boxes, chairs, mats, etc. in rattan work.

In each department there are always some orders on hand so that there is a purposeful activity ,and an earnestness to give satisfaction. Waste cannot be wholly avoided but is kept at a minimum.

With regard to the time-table, it is so arranged that it repeats itself once every three working days irrespective of the holidays that intervene. One-sixth of the schooling time or a half day once in three days is given to manual work in connection with one of the subjects mentioned.

There are also about a dozen boys who take primarily to vocational training and study in class-rooms outside the hours of manual work. They are given instruction in languages, drawing, commercial practice and book-keeping.

In order to facilitate the working of the scheme still further, a few workmen were engaged separately whom the boys might watch at work and learn while they made articles to order. A few boys of the working class are also admitted as day pupils.

From what has been said, it is evident that classes will have to be handy so that individual attention may be possible ; secondly, materials ought not to be wasted but use must be found for even small bits usually thrown away as useless ; thirdly, a variety of subjects should be introduced to cater to the different tastes of different pupils and to avoid overcrowding in one department or under one instructor ; fourthly, the articles made by the boys must be saleable and be sold in the market—many would be willing to buy their requirements through such an agency and also the requisites of the school such as tables, benches, chairs, desks, black-boards, map-stands and laboratory appliances may be made in the workshop with advantage.

It would further be necessary also to reconstruct the curriculum of ordinary studies, accepting usefulness as our aim rather than comprehensive knowledge. Time may be found for vocational training by cutting out most of what is not of practical use in life.

As at present, in a school of six to seven hundred boys, there must be at least five departments of vocational training, each providing accommodation for about fifteen boys to work ,at a time. Given a workshop, the average initial equipment will be approximately three to four thousand rupees and the recurring charges will be mainly the salaries of the instructors, about two hundred rupees per month.

In relation to the S. S. L. C. Scheme, it woul be an advantage to get Vocational Training (as a special course) included in the C group. It will be readily conceded that at least to those who are either unfit or have no inclination to pursue a University course vocational training would be more beneficial than a study of the History of England or a smattering knowledge of Algebra and Geometry.

As a necessary part of general education for all, manual training should find a place in the B group, where it is considered as educational handwork without any vocational aim. Time for this can be found by proper correlation of the studies included in the group.

This advocacy does not imply that all pupils who receive a High School education will take to handwork to eke out a livelihood later on ; but it does imply that all of them in whatever vocation or profession they may find themseves later on, will be much more interested in the productive occupations of the community in which they live and in the economic prosperity of the country. As Mahatma Gandhi says, one who spins a little yarn to produce at least a single cloth has done more to promote indigenous industry and self-reliance than hundreds who talk all day of doing good.

Before concluding, we have to consider some of the objections levelled against the inclusion of vocational training in the High School course. They are, (1) that industrial development should precede vocational training and as conditions obtain, there is no need for any special training ; (2) that it is an educational farce advocated only by faddists and will prove futile ; (3) that it is positively injurious and will stunt the intellectual growth.

Firstly, the pseudo-economist says that vocational training should be decided by the law of supply and demand. Where there is no demand, there is no need for any supply. But this is only partially true. We are seeing everyday that the world goes the other way and that as soon as there is a supply there is a demand, provided the supply gives you satisfaction. The myriads of those who carry on productive and inventive trade do not stop to ask " Is there a demand ? ", but they perfect the article and create the demand ; immediately the stock is exhausted and there is a call for more. That is the way to drive out the devil of unemployment. It is essential that men should be trained to some kind of productive work instead of being exhorted to be parasites on society living on the work of others.

Secondly, that the scheme is an educational farce, is taken for granted by those people who are always prepared to condemn everything without a trial. There was some discussion in the Press sometime back over this point, quoting the opinion of the Carnegie Foundation that the system of American High Schools proved a farce and it cannot *therefore* be otherwise in India. Even granting it is a failure in America where they can afford to have special institutions for training tramcar drivers and plumbers, there is no reason why it should fail here where specialised training is rare as yet. Our duty should be to find out the causes of failure and guard against them and not to wholly abandon the scheme.

Thirdly, the view that vocational training will jeopardise intellectual growth requires a careful analysis. The objection, it appears to us, proceeds from what may be called the 'arithmetical fallacy' of judging intellectual growth on the assumption that the mind develops by adding to the store of information stuffed into it irrespective of its use of the ability to use. Only that knowledge is of most worth

which is useful and is used. The old school is largely responsible for the sterility of intellect in the educated classes of to-day and we shall be right in rebelling against the view that all that the youth of India needs as educatoin is a stereo-typed mental training cast in a foreign mould and that all else would follow of itself.

The thoughtful and progressive men now recognise the fact that while there has always been a demand for professional men and women of the highest type of scholarship, at the same time many of these scholars should have had such education as would have brought them into direct contact with the development of the material resources of the country. India annually exports several millions of bales of cotton and millions of tons of food stuffs and fabulously large quantities ot many kinds of raw materials. Here is the foundation for the upbuilding of a rich and powerful country, with great material resources and it seems inexcusable that industrial conditions should be as unsatisfactory as they are. Our country would have advanced far beyond its present condition, materially, if a large proportion of the brightest youths had been given skilled handicrafts (in place of quill-driving) and had been taught the mechanical arts and practical methods of agriculture ; and most important of all, agriculture should have been practically and scientifically developed. If such a foundation had been laid, India would now have possessed a more enlightened labouring class live under better conditions and the agricultural and other natural resources would have kept the country rich, prosperous and contented.

It is a deplorable fact that one of the richest countries in material resources in the world is compelled to import a large proportion of its clothing and other necessities of daily life which can be easily produced at our very doors, not to say anything of the luxuries. It is because a majority of educated persons seek unproductive employment. To-day the 'quill-driver' finds Government Offices are closed against him and the lawyer finds himself without clients and spends his time in idle political discussions and in poking his nose into every department of activity. It is high time for us to realise the mistakes that have been made, to realise that all forms of idleness are disgraceful and all forms of labour are honourable. With this realisation, discontent would become less and people would have industries to occupy their time, their thoughts and their energies.

A story related by Booker T. Washington, the Negro emancipator, in his book, 'Working with the Hands', gives a humorous but tragic touch to the present situation :—"The grave was dug in the midst of a pine forest, but the pine coffin that held the body was brought from Cincinnati. Hickory and other hard woods grew in abundance near by, but the wagon on which the coffin was drawn came from Missouri. Valuable minerals were close to the cemetery, but the shovels and picks used in digging the grave came from Pittsburg, and their handles from Baltimore. The shoes in which the dead man was buried came from Lynn, his coat and trousers from New York, his shirt from Lowell, and his collar and tie from Philadelphia. The only things supplied by

the country, with its wealth of natural resources, was the corpse and the hole in the ground. And he adds, " the country would have probably imported both of these if it could have done so. "

The same author observes : " When any people, regardless of race or geographical position, have not been trained to habits of industry, have not been given skill of hand in youth, and taught to love labour, a direct result is the breeding of a worthless idle class, which spends a great deal of its time in trying to live by its wits. If a community is educated exclusively on books and is not trained to habits of applied industry, an unwholesome tendency to dodge honest productive labour slowly develops ; the people acquire a fondness for wasting valuable hours in discussion of idle politics ; they continually fret for fear that no means will be left to provide them with a living. "

We sometimes grow impatient at this state of affairs and feel that we can get upon our feet by artificial and superficial efforts rather than by the slower but surer process which means one step at a time to become independent and strong. Let there be more light and less heat.

All that we ask is that the door which rewards industry, intelligence and character be left wide open for all.

NOTES OF THE MONTH

THE eighth session of the All-India Hindu Mahasabha had its sittings at Calcutta this year. Lala Lajpat Rai, one of the foremost leaders of the country, had also his presidential say on the many problems of the Hindu society crying for solution at present.

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It is an open fact, perhaps known to all our readers, that the origin of this all-India Hindu organisation has been in the growing consciosuness of the Hindu community of the need of mobilisation of all its straggling forces for self-defence. This consciousness gained voice through the prominent leaders of the country like Madan Mohan Malaviya, and the organisation was set afoot some three years back. In recent years, unfortunately, communal disputes and exhibitions of religious fanaticism have been of frequent occurrence, and in most of these cases the Hindus were the greater sufferers. And it is but natural that prominent members of the community should think it right to organise themselves effectively for self-defence. The Hindu society, owing to its very ancient nature, presents an aspect of disintegration, and there are some factors that have contributed largely to this lack of cohesiveness in the society. So Lala Lajput Rai, in his presidential address at the last Calcutta Session of the Hindu Mahasabha tried to point out all those factors of the Hindu communal life which he considers to be the chief causes of the modern emasculated condition of the community.

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It is needless to point out here that all these prominent leaders, including the Lalaji, who are at the back of this noble organisation are essentially political in their outlook ; and like true students of political economy they all are unanimous in saying that political subjugation of India is the principal cause of this national decadence, and so they are always keen upon mixing up the political issue with all other issues of the national life.

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Unfortunately, or fortunately, India occupies a unique place among all the different nations of the world. Her

nationalism is entirely different from what is noticed among other modern nations. We have told again and again in these pages that Indian nationalism is not of political kind, but it is essentially of the religious order. And this national consciousness or nationalism of hers is not the effect of one or two hundred years of the nation's life, but is the fruit of all her thinkings and strivings through untold ages of the past. It is her national *Samskara* deeply rooted to her soul, the removal of which would only mean her death. And for the very same reason she offers almost an insoluble enigma to the student of modern political economy. And that is the very reason again why even the Hindu leaders of this country not unoften fail to understand her when they borrow the lantern of the political sages of the West and try to discern her face in its light. Quite a different science and a different method of application are necessary to know her aright. And that science is the *Adhyatmic vidya* and that method is yoga or self-discipline. And again that is the very reason why we find in Ancient India no one could actually lead the nation nor could get any response to his call unless he himself was essentially a religious man in the strictest sense of the term. The same truth holds good even to-day. The heart of the nation can only respond to a Raja Ram Mohan Roy, to a Dayananda, to a Vivekananda, or to a Mahatma Gandhi.

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Among many other valuable utterances, Lala Lajpat Rai had a good fling at the Ideal of *Vairagya* and *Sannyasa,* specially the young Sannaysins. He opines that one of the main causes of the decadence of the present-day Hindus is the too strong tendency of other-worldliness or the spirit of Vyragya which necessarily makes the people pessimistic, cheerless, dreamy and impractical. In righteous indignation he condemns this practice by saying, " The Sastras have laid down that no one is allowed to become a Sannyasin or to undertake the duties of a preacher without having passed through the mill of Grihastha Ashrama. It is a matter of extreme pain to me that there should be a number of Hindu scholars and leaders in the country who are inculcating Vyragya and Sannyas Dharma to young men. In my judgment it is entirely opposed to the real spirit of Hindu culture that children and young men should be filled in with the teachings of Vyragya." He further exhorts his countrymen to become

ambitious and full of cheer by saying, " I want my people to be strong and healthy, full of ambition, with a will to win and with a desire to go forward in their march for progress. "

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Amen ! But we fail to understand whence our Lalaji has derived the informations on which he bases his precious judgment that Vyragya is entirely opposed to the real spirit of Hindu culture. Poor Lalaji ! How miserably he has failed to understand the soul of Hindu culture in spite of his great intellect, sincerity and burning patriotism. His mind is obsessed with the method of estimating the values of life according to the Western standard, and that is why his diagnosis of the disease and prescription of the medicine are so entirely different from those of the true Hindu leaders, the saints and sages, of the country. We have been noticing that since his return from his sojourn in America, he has been persistently making the Sannyas institution the target of his criticism.

The nation that worships the ascetic of the ascetics, the great God Mahadev, the nation that has installed in the sacred shrine of her heart the Parashakti, Kali, who lives in Smashana, the burning ground where all animality of man, all his ambitions of life are burnt to ashes, the nation whose God-intoxicated Vedic sages have declared from the house-top

न कर्मणा न प्रजया धनेन
त्यागेनैके अमृतत्त्वमानशु ॥

" Not by progeny, nor by Karma, nor by wealth, but by renunciation alone Immortality is obtained, " the nation that is fed and nurtured with the lives and teachings of an unending brilliant galaxy of saints and sages, the nation which has formulated the scheme of social life in the form of *Varnashrama* which places the Paramahamsa, the *Turiashrami*, as the coveted goal of human life and consequently sets a premium on the life of Vyragya or Sannyasa, the nation every page of whose literature redounds with the glory of the ideal of self-sacrifice and self-restraint, the nation which is willing to sacrifice everything for the conservation of spiritual values of life, to say that the spirit of Vyragya does not form an integral part of the culture of that nation is to misread entirely her national history. The immortal Swami Vivekananda, the prophet of modern India, has told us with an inimitable emphasis that renunciation and service are the

soul of Hindu culture. And this assertion of Swamiji is amply borne out by the literature and tradition of the land, if only we read them with our own eyes and not through a borrowed lens.

Any one who has learnt to feel the pulse of the nation cannot fail to understand that religion and spirituality forms the vital core of her being. All other concerns of life derive their respective values from that one central value—the realisation of the Spiritual Reality of man, or God. Life is but a divine sport, a Leela of the Supreme Deity ; matter is but a shadow of the Spirit; the world is, but a flash of the Supreme Soul ; as ciphers have no value of their own, but get values only when put behind the figure one, so matter and material life get their meaning only from the Spirit or Atman that resides in them. All the knowledge of the physical nature, all the prosperity of the mundane world, all the power of material life are perfectly valueless just like ciphers, without the knowledge and realisation of that central reality, the Soul of all souls, the Be-ing of all beings, the Atman or God. This quest of spiritual value in and through all phases and activities of human life is the corner stone of Hindu culture. And its realisation and practical application in the work-a-day life as exhibited in the lives of its great national heroes form the bed rock of its civilisation.

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'A tree is known by its fruits' ; so a nation is known by its heroes. The great heroes of Ancient India who made the epochs of her history were one and all, without exception, spiritual and God-intoxicated men. From this also we can clearly understand towards which direction the life-current of this ancient nation flows.

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Now, Sannyas or Vyragya is the natural outcome of this hankering of her soul for the spiritual realisation or conservation of her spiritual values. Bhagawan Sri Krishna says in the Anugita :

"ज्ञानं सन्यासलक्षणम्"

"The true knowledge is of the nature of Sannyasa," *i. e.*, no one can dream even to conserve his spiritual values or gain the knowledge of the Spiritual Reality of life without the renunciation of the worldly values. They are in the very nature of things opposed to each other. It is the same old

saying that 'Man cannot serve God and Mammon both.' Hence has arisen the spirit of Vyragya in this soil and influenced the working of the national mind to a very great extent, and it is for this very reason that we mark that India could produce such a brilliant galaxy of saints and sages the like of which we do not find anywhere else in the world. Even to-day when the whole world is drowned in materialism and sense enjoyment, when the intellectually glorified brute is rampant in the society, when man has almost forgotten that he has a soul, even now there are many blessed souls in India with whom religion is not a matter of mere faith, spirituality a make-belief and God a hear-say. But, on the contrary, religion forms a dynamic factor of their life, and they perpetually stand in the Presence of God.

Just as for a nation given to political or economical ideals of life, the supreme requisite is the protection of a military army or a civil force, so also for a people dedicated to the spiritual ideal of life, the supreme requirement is the protective and guiding influence of an army of religious men, consecrated by spiritual discipline and wholly dedicated to that one ideal of God-realisation or Self-realisation.

Sannyasins are thus the true national soldiers of India in whose keeping is the nation's sacred ideal of spirituality. If the fire of spirituality is to be kept ablaze in the heart of the nation, she must have the army of Sannyasins to trim it. Grihasthas may be good and ethical and their existence may be essential to fill the veins and arteries of the nation's body, but its heart of spirituality can only be vitalised by the all-*exclusive, self-abnegating, stern discipline of the Sannyasin.* That is how out of sheer national necessity has arisen the institutional Sannyas in this land. Not only in India but in other parts of the world as well, wherever human soul sincerely thirsted for God and the knowledge of the permanent reality of life, the development of monasticism and all-exclusive renunciation has been inevitable.

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In India the institution of Sannyas has been in existence since the days of the Vedas. But with the efflux of time when the spiritual ideal got stultified in the minds of the people, it was the Lord Buddha who first *organised* the institutional Sannyas in order to rehabilitate and foster the ancient spiritual ideal of Moksha or Nirvana. The impetus he gave

to this institution was so great that in less than three or four centuries almost half of India donned the ochre garb. Buddhist monks were the moving schools, moving libraries, moving hospitals and moving temples as well. It fell upon their shoulder as a sacred duty to minister to all the physical mental, moral and spiritual needs of the people. And no wonder that within a short time they attracted all the devotion and reverence of the land to themselves. But with the deterioration of Buddhism, its monkhood also deteriorated. It is very difficult to determine just now whether the deterioration of Sangha caused the fall of Dharma or vice versa. But from a critical study of the history of the Buddhistic Age, it appears clearly that there operated a variety of causes to bring about the deterioration of both, and they in their deteriorated condition formed a vicious circle, each hastening the degeneration of the other.

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The great Sankaracharya, the founder of modern Hinduism, recovered the soul of the Vedic Religion by discarding the deteriorated Buddhism from the land, but his genius was keen enough to understand the advantage of Sangha for the protection of his Vedic Dharma. So he gave a Vedic colouring to the Buddhistic Sangha institution and adopted it in full for his own purpose. That is how the institutional Sannyas came into vogue in India. We may mention here in passing that Roman Catholic monasticism is but a distant echo of the same Sangha of Buddhism. Since the days of Sankaracharya all the great national leaders of the country, including the most modern Swami Vivekananda only emphasised the need of institutional Sannyas and contributed much by their lives and doings to the augmentation of the institution.

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Sannyasa institution may have many defects, and we know no human institution which is perfect, but its efficacy in reference to the national efficiency of India, according to her own standard, is beyond all question. In the pre-historic days, it was the Sannyasins, the Aranyakas, that kept the fire of the Upanishadic knowledge ablaze in their forest huts and mountain caves, and were the custodians of the practical spirituality as well. In the Buddhistic period, it was the Buddhistic monks who re-vitalised the drooping soul of India and

carried the torch of culture and spirituality to the distant lands of semi-barbarous nations of Asia, Europe and Africa. And subsequently, it was the Sannyasins like Sankaracharya, Ramanujacharya, Maddhwacharya, Lord Gouranga, Tulsidas, Haridas, Ramananda, and a host of others who appeared from time to time and vitalised the spiritual soul of India and saved her from her national death during the dark days of Mohammedan suremacy. And again it is the same Sannyasins like Sri Ramakrishna and Vivekananda who have saved her from the social defeat and spiritual death which threatened her in the latter part of the last century with the advent of Western ideals of life into this land. The dark cloud has not yet been completely lifted from our heads, the utterances like those of the Lalaji show it. With such eminent record of national service at its back, Sannyasa institution can well justify its existence among the pople. The national soldiers did their best services to the land in the past !

This from the utilitarian's standpoint. But the Sannyasa institution stands in its own splendour and glory like the noon-day sun and is not apologetic in the least for its existence in the Hindu society, or in any human society for the matter of that. If the spiritual soul or God is the ultimate reality of existence, then there must come one day to man the feeling of world-weariness, the Vairagya for all that is material, and a true hankering for Spiritual Light, just as an old man can never feel by the very fact of his growth the same plasure in the dolls as a child does. So, we see, Vairagya or Sannyasa is *the natural outcome of the growth of the human soul* ; and the nation that shows more of this spiritual virtue, is more evolved in life.

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Grihasta life may be very good and ethical, nay, essential for the development of some souls, but for higher spiritual realisation, it is a real impediment. It is a matter of actual fact known to all striving for spiritual realisation, that no one can even dream of higher spiritual meditation, Dhyana,—leave alone Samadhi—, unless his mind is trained to dispassion or Vairagya, and he practises absolute continence or Brahmacharya, and both these virtues are well-nigh impossible for a married man to practice, unless he be an uncommon spiritual giant. It is not unoften that we make mistakes in taking ethics and piety for spirituality, and the religion of faith for

the religion of experience, though the former is a stepping-stone to the latter. Spirituality means essentially the awakening of the spirit-consciousness or the mystic-consciousness, whose culmination is in the attainment of God-consciousness or cosmic-consciousness. Indeed very few can succeed in the full attainment of it, but the Hindu society of all human societies, has succeeded to a very large extent in making the *environment of man the most conducive to that achievement.* A Hindu may find it difficult in India to-day to earn his creature-comforts, but he will find it much easier to attain his soul than anywhere else. Even foreigners striving to lead a spiritual life find here the environment much more congenial to the spiritual growth than anywhere else in the world. And the Sannyasins of the land contribute to it not to a small extent. It is to them invariably one has to go for higher spiritual guidance.

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Modern India stands in abject condition no doubt, politically defeated, economically starved ; but still she possesses her spiritual soul which can throw out, like sparks, spiritual giants like Bhagavan Ramakrishna and Swami Vivekananda. But should she give up her spiritual life and spiritual institutions like Sannyasa, for her political and economical betterment ? Then, in the words of the Prophet of Modern India, " From the world all spirituality will be extinct ; all moral perfection will be extinct ; all sweet-souled sympathy for religion will be extinct ; and in its place will reign the duality of lust and luxury as the male and female deities, with money as its priest ; fraud, force and competition its ceremonies ; and the human soul its sacrifice. "

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One word more and we have finished. Lala Lajpat Rai seems to contend that he has no serious objection to an old man taking to the life of Sannyasa, although he himself has not much partiality for the ideal, but it really pains him to see young men of the country adopting the life. But to us it is a sign of glory and hope for the country. In the first place, we must know who can do full justice to the life of Sannyasa,assuredly not the old man with his palsied limbs, tottering frame, hard encrusted worldly habits and one foot in the grave ! The *Atura Sannyasin* may be an object of pity or utmost an object of praise, but he can never be a teacher

of the society, simply for the reason that he has taken to the ideal late in life ; he can neither have the physical strength nor the mental vigour to bear the strain of the spiritual discipline which alone can produce spiritual realisations. We write this from our innumerable personal experiences. So the Sruti says that an aspirant must be आशिष्ठोद्ढिष्ठो मेधाविः । (buoyant with hope, firm in strength, keen in intellect) and not the old man sunk in decripitude. As there is no merit in an old man of sixty practising Brahmacharya, so neither can he attain to any spiritual eminence by his hardened mind. Life is a struggle, so the keener the struggle, the greater the manifsetation of energy and necessarily the greater is the result. So we reiterate that, if it is a fact that modern India could produce a generation of young men who are making a great bid for the spiritual ideal of Sannyas, we must take it as a matter of great pride and hope.

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What we really want to-day is an army, regularly an army of young Sannyasins, blooming in youth and vigour, with "muscles of iron and nerves of steel," with an undaunted heart and an adamantine will, wholly dedicated to the ideal of self-abnegation and service, radiating gladness and joy begotten of self-repose and God-devotion, and reflecting on their face the purity of the Atman. It is such a band of young Sannyasins alone who can bear the standard of spirituality of India and march abroad for the wolrd-conquest. The glory and salvation of our Motherland rest upon their shoulders. Swami Vivekananda has given his clarion call to young men of India to muster strong under his flag of renunciation and service, and modern India has responded to his call quite well. But we require many, many more, to make an effective army of Sannyasins not only to rejuvenate this ancient nation with the force of their souls and blood of their hearts, but to go abroad and spiritualise the brute which is inflicting so much misery upon her at home. That was the fond dream of Sri Swamiji,—to make a spiritual conquest of the world, to raise man the brute. into man the divine. Now it has to be seen whether future India will hear Lajpat Rai or the Swamiji.

NEWS AND REPORTS

SWAMI VIVEKANANDA : BIRTHDAY ANNIVERSARY IN AMERICA

The Secretary sends us the following report of the anniversary day of Swamiji observed in aSn Francisco :

Swami Vivekananda's sixty-third anniversary was celebrated on January 18, at the Hindu Temple, in San Francisco, with usual devotion and two special services were conducted by our beloved and revered Swamis Prakashananda and Prabhavananda.

Swami Prakashananda spoke at the eleven o'clock service on "The Message of His Life." We were carried to spiritual heights while listening to the Swami speak in loving praise of his Master. Our hearts were flooded with peace and joy, as if, Swamiji was there as a living presence, so feelingly was the message delivered to the large and attentive audience. A report of his lecture is published elsewhere in this magazine.

The evening lecture was delivered by Swami Prabhavananda, subject being, "Swami Vivekananda's contribution to the Spiritual Thought of the World." Clear and uncompromising was the tribute he paid to this great Acharya, and with great force, he brought home to us all, the fact, that we have been blessed to have lived to receive Swamiji's wonderful message. Following is a synopsis of his lecture.

In speaking of Vivekananda, the Swami referred to an illustration in the Vedas of the *Homa* birds that lay their eggs in the sky. The egg begins to fall on the ground but before it actually touches the earth, the shell bursts, the tiny bird comes out and finding itself about to be dashed against the ground takes its flight and soars high in the sky. Such was in reality the soul of Vivekananda. Before the dust of earth could touch him, his soul took a flight high in the sky and rested on the lap of the Divine Mother. Ever afterwards he became the playground of the Divine Will.

The meeting of Vivekananda with his Master Ramakrishna has a great significance in the spiritual world. Sri Ramakrishna represented what was ancient—the ancient wisdom of the East and Vivekananda was modern, represented in him the modern culture. And their meeting signifies the confluence of the ancient with the modern, the meeting of the wisdom of the East with the learning of the West.

Vivekananda was born at a time when the whole world was rushing towards materialism, not excepting India. For, with the establishment of British rule in India, the West had not only conquered the body of India but wanted to conquer her soul. Of course as India had inherited the materialism of the West with the advent of the British, she also inherited a boat-load of Christian missionaries. But the people of India never took seriously these missionaries. They are always looked upon with pity. And India was imitating the West in her materialism. But this state of thing was not to be. India must live. For she has a distinct message of her own to give to the world. And the Divine Master had promised in that land of spirituality to come whenever necessary to uphold her Dharma. And he had come again. The spirit of Krishna, the spirit of Christ had descended again as Rama-

krishna. In this God-man Ramakrishna, Vivekananda found the key to life—found verified the truths taught in the Bibles of the world.

In speaking of Swami Vivekananda, the Swami referred to his Master, because the Swami thought that these two lives cannot be separated, they are mingled together and form one whole life. Master's life was the aphorism and Vivekananda's was the commentary to the aphorism.

Any other man with the power and talent of a Vivekananda would have formed a sect of his own like any other prophet of the past. But Vivekananda did not—because that would have been baffling the mission of his own life and that of his Master. These two great souls were born to show to the world the Ideal of a Universal Religion.

Vivekananda did not preach anything new which was not contained in the Bibles of the world. Religion is not invented but discovered, revealed. And he revealed the same truths once more, the truths taught in the Bibles of the world. The modern world finds the proof of religion, finds the truth of the teachings of the great prophets and Saviours in the life of Vivekananda.

Yet to say that Vivekanada did not contribute anything new to the spiritual thoughts of the world would not be quite correct. For it was Vivekananda first who while teaching Advaita—oneness, the highest goal—showed the way of reconciliation between Dvaita, Visishtadvaita and Advaita. While speaking to a large gathering he was accosted by an enquirer, "Why Swami, this is something new that has not been preached by Sankara, Ramanuja or Madhwa, where do you get that idea ?" And Vivekananda replied "Because it was left for me to preach that."

Yes, it was left for him to preach that and thus he also proved that *one* and the *many* are the same realities viewed from different standpoints. Thus he showed that not only the different modes of worship alone, but the different modes of work, different modes of struggle—all are paths of realization. No longer any distinction between sacred and secular. The whole life is spiritualized. Not only are the temples and churches the places of Divine communion, but the home, the kitchen, the farmyard, the laboratory of the scientist—everywhere is the place to commune with the Divine.

Thus the West saw in Vivekananda a new type of man, a new type of preacher and India saw in him a new type of Sannyasin, the "like ,of which" as his Master said "this planet of ours had never seen."

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